

CHRISTIAN EDUCATION

FINDINGS



APRIL 1958

Letters:

parish family worshipping together according to the regular Prayer Book services of the Church.

• More and More Enthusiastic

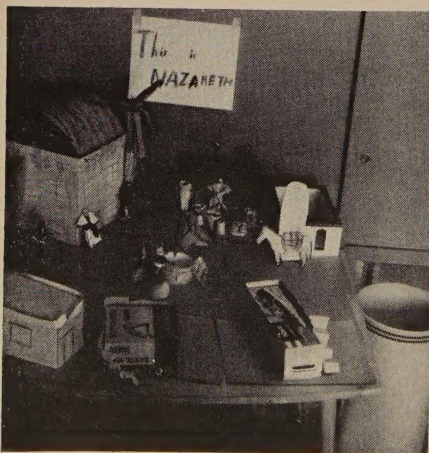
I am sending you a photograph [see cut] of a project developed by one of our classes. This project was undertaken last fall and was the result of interest the children showed in a book on the birth of Jesus. The pictures brought out such questions as: Where did they sleep? What did they eat? Why were the roofs flat? The buildings were the children's ideas. All the teacher did was supervise and try to lead. She feels that this project made Christmas more real to them in that they had a conception of the Holy Land beyond anything they had had before, and our Lord was a more real Person to them.

What is remarkable about this picture, really, is the teacher, and, since the Department had such a big hand in her development, you will be interested, I know, to hear about her.

In the past, classes in our church school have been known to include only a lecture each Sunday on a Bible story. A lot of time was taken up calling the roll and giving out leaflets. On occasion, the children were allowed to color outline pictures. As you may imagine, difficulties with discipline and interest resulted.

At our teacher-training classes, our faculty has been introduced to the concept of accepting the child as he is now, building on his interests and abilities. At first, many were doubtful about "what the books said." Sometimes they bogged down. But after working creatively for a while, they become more and more enthusiastic. This teacher's acceptance of ideas and plans which the Department has given us has brought her much satisfaction, and the class is wonderfully interested and happy.

Peggy Davidson
Tallahassee, Fla.



• Prayer Book Worship

In Christian education circles the terms "family worship" and "family service" are used interchangeably, or so it appears. Is there a difference between the two, and if so, which is recommended by the national Department?

Dorothy Schemmer
Director of Christian Education
Diocese of West Texas

Editor's reply: As Mr. Sydnor explains in his article on page 5, the term "family service" is really a misnomer. "Family worship" is a better description of what we are seeking: the blood family and the

• Perspective

Your article "Christians and the Crisis" cuts through our pretense that everything is all right and through our preoccupation with lesser issues facing the Christian Church and our lives as her members. It is both honest and deeply reassuring. My reaction after reading your article was that I could then read the other material and find even the smallest details of Christian education newly relevant. Each individual life and the Christian education problems and triumphs of each class do matter even in times such as these. You made me feel they matter even more in times like these.

Anita G. Wheatcroft
Houston, Tex.

THE QUESTION BOX

A problem we have, and I am sure others are facing also, has to do with the make-up of Sunday school classes. I have searched the Seabury Series materials to find an answer. Perhaps it is there, and overlooked by me. I speak of the problem of whether to have coed classes or not. We, here at Trinity, mix all classes except the sixth grade, which is our confirmation year. And as we discuss discipline problems and attendance problems in our teacher-observer workshops, we wonder more and more how others set up their classes and what the national Department advises. Are there definite ages when it is best to separate boys and girls? Is it good to do so in Sunday school? Is it an artificial way of looking at life, even though problems of discipline might be easier to cope with? Will attendance improve if we separate boys from girls?

(The Rev.) Roger P. Rishel
Trinity Church, Galveston, Tex.

The Seabury Series materials do not contain a policy statement concerning the advantages of separating boys and girls or having them meet together. This is deliberate. We believe that each parish should make this decision on the basis of what is best for each class and taking into account the age of the children, the pattern of the community, and the

tradition of the parish. Often there are not enough boys and girls in the same grade to separate them. However, in a church school class that would have two sections anyway, things will usually roll more smoothly in grades five to eight if youngsters are separated on the basis of their sex. Also, if the pupils are in mixed classes in day school, they may need the chance to meet as just girls or just boys on Sunday. Fifth-graders are especially conscious of sex differences. There is seldom a class when some indication of antagonism between boys and girls does not crop up, but this is frequently the way children this age assert their individuality—and find their humor!

Observation and experience indicate that there is no need or reason for separating boys and girls through the fourth grade. A case might be built for doing so beginning with the fifth grade when the youngsters are becoming more conscious of boys as boys and girls as girls. If this is done, separation might continue through the eighth grade and perhaps the ninth. When to bring them together again depends on the social customs of the community, the desire and response of the youngsters, and the make-up and quality of the teaching team.

By the tenth grade at the latest, boys and girls should be meeting

together, but there may be a need for them to meet separately from time to time. The new tenth-grade Seabury course, *Belief and Behavior*, to be published this spring, says:

"The composition of your group, whether made up of both boys and girls, or of boys or girls only, will depend on the custom of your parish and church school. The young people themselves usually like to be together. If they have been in the same class in the ninth grade, no advantage is gained in separating them in the tenth grade with one possible exception: if the class meets Sunday morning and the same young people are a part of the young people's group that evening, separating the sexes for the morning session may encourage the discussion to move to a deeper level."

All the original experimental work in the Seabury Series was carried on in coeducational classes. The experimentation involved over one hundred parishes in various parts of the country. The Department did not ask for mixed classes, but all of them happened to be mixed. In a few experimental classes, boys and girls were separated occasionally for special discussions, the observer taking one group, the teacher the other. The reports gave evidence that the conversation became more serious. Recently, in a seventh-grade class, the girls went to a substitute teacher and said, "Won't you come back next week and teach just the girls?" Then Mr. and Mrs. X (the teacher and observer) can take the boys. The boys never listen or talk sense, and we want to." A remark like this gives the teacher (and others in charge) pause for thought.

In general, these conclusions seem warranted: Divided classes are often more peaceful and serious, and move faster in some areas of subject matter. But in the small church school the teacher who accepts the antagonism of boys and girls as part of their nature from ten to thirteen years can still do a good job of teaching and help his youngsters live together.

Separating boys and girls may help to solve a discipline problem. The effect on attendance is unpredictable.

Cover picture, see col. 3, page 17. Photographs on page 7 by A. Hansen, courtesy of the Diocese of New York; on page 8, courtesy of The News, New York's Picture Newspaper; on page 9, by Arno Szegari; on page 12 by Woodallen Industrial Photographers.

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Contents for April 1958

Volume 6, Number 4

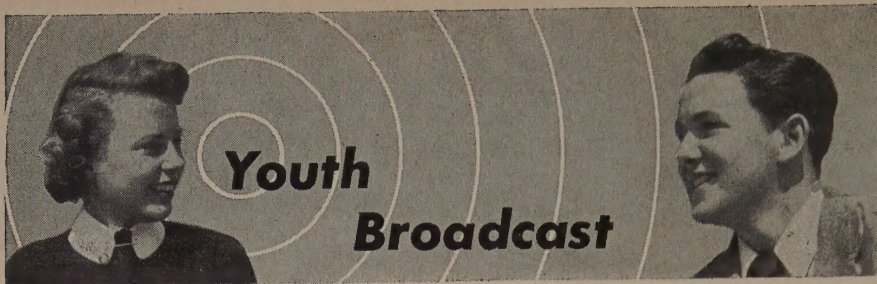
ARTICLES

- 5 **Family worship in the church** is one of the major foundations of Christian education. Here the Rev. William Sydnor, Executive Secretary of the Division of Curriculum Development, explains what is intended by the term "family worship" and why such experience is so important.
- 7 **Education for a changing world** is described by E. Allison Grant, Headmaster of Grace Church School, New York City, as the purpose of Church day and preparatory schools.
- 8 **Look back now to plan ahead** is Edith M. Daly's advice to church school teachers. It is time to assess what has happened so far this year in order to make the most of the weeks which remain.
- 10 **There are twelve months in a year**, Elinor M. Eccles reminds us, although we sometimes act as though we have only nine months in which to carry on the Church's ministry among children, youth, and adults.
- 13 **The most enjoyable hours** she has spent have been in vacation church school, according to Martha C. Pray, who speaks from firsthand experience in many parts of the country. Here she tells how to plan for an adequate staff and program and recommends available courses.
- 15 **The open-ended story**, its purpose and how to use it, is described by the Rev. Francis W. Voelcker.

DEPARTMENTS

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- 22 **Sight and Sound: how to use films depicting social conflict**

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Voluntary Service Projects

There are hundreds of summer camps and conferences across the country which serve our children and youth. (Their list fills four pages in *The Episcopal Church Annual*.) They recruit counselors and other helpers from our young people, not only utilizing their help but also affording them one of the most valuable and treasured experiences of their lives.

There is another type of summer activity which is growing in popularity. Voluntary service projects for college age and older young people are springing up in many countries including the United States. Similar projects are also offered increasingly to high-school students. Some projects are under ecumenical sponsorship; others are run by individual denominations or by a single parish or diocese.

The most significant and startling aspect of this voluntary service activity is that young people not only volunteer to work in the project; they also pay for the privilege of working! This hardly makes sense to society—even nominally Christian society—but it is not unreasonable to a young person. Salaried jobs for young people—baby sitter, waitress, or clerk; grocery-sack carrier or stock boy; gas station attendant or bus boy—are mostly menial service tasks. These occupations offer little opportunity for young, would-be reformers to change life or community conditions. If young people have to do menial work, they may prefer to *give* such service free; the loss of wages may be compensated for by the satisfaction they gain in performing needed help.

But all the appeal is not in the work. Voluntary service projects also offer opportunities for young people to form a *community whose chief concern is to study the faith by which the churches are calling youth to live*. Concerned young people seem to be glad to pay for the privilege of living, thinking, and working together in a project which may improve the life of persons or living situations in a community.

Where there is a racial, national, ethnic, ideological, or ecclesiastical tension; where the Church is struggling or needs to be reawakened; where the Church is failing to preach the Gospel to all people; where there is catastrophe

or disaster; where a Christian witness in society is needed; or where there is any unmet need, there is a situation into which voluntary service projects can enter. Such situations call for heroism. Heroes and heroines have always been willing to offer themselves, their souls and bodies, apart from material rewards.

Mountaintop Experiences

There is an old saying "Every work camp has its ditch." Often the jobs to be done are disagreeable. The food may be indifferent and hot showers unknown. An inspiring atmosphere for liturgical worship may be lacking. But workers find that a street gang in Manhattan, a squirming group of vacation Bible scholars, the isolation of an Indian reservation, or the building of a fence or a chapel reveal new meanings in divine worship. There are mountaintop experiences, too, in work projects!

The most lasting experience which comes to many voluntary service project workers is that of living in a situation where they may ask the previously unvoiced questions which have been tantalizing them for years. And they can begin to discover answers.

During 1957 the World Council of Churches ecumenical work camp program recruited more than one thousand older young people to work in forty-three projects in twenty countries. Hundreds of high-school students worked in stateside ecumenical voluntary service projects. Last summer a smaller number of Episcopal school youth were sponsored by concerned groups in several dioceses and by the Girls' Friendly Society, U.S.A., and served in a variety of projects in such areas as Alaska, Idaho, New Mexico, New York, New Jersey, North Dakota, South Dakota, and Utah.

1958 High-School Projects

Two catalogues of summer service opportunities are available from the Youth Division, 28 Havemeyer Place, Greenwich, Conn. "Summer Service Projects 1958" lists projects which are open in dioceses and missionary districts, including projects for high-school students in Idaho and New Jersey and for high-school graduates in Pittsburgh and in Louisville. (Other openings which were not listed in the catalogue

may be available in other dioceses or missionary districts.)

Another catalogue, "Invest Your Summer," distributed by Ecumenical Voluntary Service, describes twenty projects open to high-school students.

Resource Books

There are several items available explaining the value and possible results of a voluntary service project. We recommend that you read "Ecumenical Work Camps" (Committee on Ecumenical Voluntary Service Projects, Room A1207, 257 Fourth Ave., New York 10, N.Y., \$1.00). The American Friends Service Committee, 20 South Twelfth St., Philadelphia 2, Pa., is a leading sponsor of service projects and will send you booklets and pamphlets; they have produced a movie about the work-camp program, "This Way Out," which is available on a loan basis. There is a charge of \$1.00 to cover postage and handling. Requests can be made to the American Friends national headquarters in Philadelphia or to one of their thirteen regional offices. The Luther League of America, 1228 Spruce St., Philadelphia 7, Pa., has a color filmstrip, "Shadow of a Shed," available for purchase at \$5.00.

Another filmstrip "What Shall I Do This Summer?" may be borrowed free from the National Council Audio-Visual Library, 281 Fourth Avenue, New York 10, N.Y. A recorded interview with two voluntary service project workers is available for use with it. These items will help increase understanding of the value and possible results of a voluntary service project.

Some interested persons may prefer to plan a short work-camp project. The *Manual on Weekend Work Camps* (United Christian Youth Movement, 257 Fourth Ave., New York 10, N.Y., \$.50) is recommended to them. The Youth Division will be glad to hear from clergy and other adults who are interested in sponsoring service projects for voluntary workers.

—RICHARD L. HARBOUR

FINDINGS

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THE NATIONAL COUNCIL OF THE
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Sharing corporate worship is a family event, and the family pew is once again coming into its own. Here a mother and father help their son during a service at St. Matthew's Church, Evanston, Ill.

Family Worship in the Church

by William Sydnor

Executive Secretary, Division of Curriculum Development

A GRASS-ROOTS movement to encourage parents to bring their children with them to Sunday services started in our Church nearly twenty years ago. In some instances a new service was provided or a new composition of the congregation at a regular service was encouraged. Parents and their children were urged to sit together. Either before or after that service, the children had their church school classes. Clergy dubbed it "The Family Service" and advocated a "one-trip Sunday." "Bring your child to church school at the time when you attend church, and take him home when you go," they advised. "You no longer have to taxi your child to and from church school and then rush back to church yourself." This made sense to parents, so the Family Service movement grew; the family pew began to be revived after a generation of disuse. The movement sounded the death knell for departmental worship and children's chapels—at least for children of nine years and older.

Several years ago, during the preliminary preparation for the first Seabury Series courses, the Department of Christian Education began to say that the new courses would be used most effectively if parents and children sat together and worshiped together regularly in corporate worship. As the preface to the courses published in 1955 stated, family worship "is necessary to the religious life of the home, and it is also a significant factor in the Christian education of both children and their parents. In . . . the services of the Book of Common Prayer the worshiper is continually confronted . . . by the basic Biblical doctrines and the teachings of the Christian faith. . . . The family pew [is] one of [the] liveliest accesses to the resources of the Church."

In advocating family participation in corporate worship the Department has always meant a full Prayer Book service. It has also recommended that wherever possible children from first grade up attend

church regularly and sit with their parents. Even nursery and kindergarten children are brought in for at least part of the service, especially on the great feasts and certain other occasions.

In order to foster fuller participation in corporate worship by children, the Seabury Series courses for primary grades provide for instruction in parts of the services. First-grade teachers are encouraged to practice the versicles and responses with their pupils and to teach the Doxology and certain hymns. In the second grade, a modified version of the Benedicite with a musical setting appropriate for use with children is included in the pupil's book, *The Wondrous Works of God*. It is hoped that this musical setting will be used at home as well as in church services. And the third-grade pupil's book, *Our Prayers and Praise*, contains the Prayer Book services of Morning Prayer and Holy Communion plus explanatory notes. The intent is to provide parents and teachers with tools to help bring children into greater and greater participation in the corporate worship of the whole Church. "Simplified" or "watered-down" Prayer Book services are not adequate.

Special Helps for Children

Two things are necessary in order to have an effective Prayer Book service with children present. Clergy must learn how to conduct services when the congregation is composed of a cross section of their whole congregation and not just the adult segment of it. And clergy must train parents how to worship when there are children present.

If the priest is aware that children are in the congregation, he is more likely to give Prayer Book page numbers than if there were only old guard, adult Churchmen present. When he announces the psalms or begins the propers, he gives the page number and waits long enough for young worshipers to find the place. This means he may have to take into account the fact that the six-year-old in the second pew dropped the book in his haste and will need time to catch up.

It is also well to give a brief, carefully worded introduction before reading the lessons or even the psalms. One purpose of the regular column in this magazine, "What the Church Is Teaching Week by Week," is to provide material from which each clergyman can phrase such introductions in his own way. One parish priest has the practice of announcing the lesson and then adding "wherein we read about . . ." It takes preparation to do this in a concise, lucid fashion, as understandable to children as to adults. But it pays off. Even the adults begin to listen and understand in a way many of them admit they have not listened or understood for years.

It is also important to follow the pattern laid out by the compilers of the lectionary. As has been pointed out in the column mentioned above, lections have been planned to be read in series—the first Morning Prayer selections for every Sunday in the season, or the second set straight across the board. One should not skip around. By following the intended pattern, the congregation hears large segments of the Bible sequence. In the course of three years of this

practice (first line the first year, second line the second year, and so forth), the regular worshiper will have heard essentially the whole Bible. The context of corporate worship is the proper place in which to hear our Biblical heritage rehearsed. This can be built upon both in the services and in church school.

In this connection, a brief talk which helps explain the bit of heritage just heard in lessons or propers is appropriate. I do not mean a question period in which children are quizzed until they give the "right" answers to questions about what has been read, nor do I mean a sermonette which points a "lesson" from the Scripture just heard. Rather, a discussion (which may include the voices of members of the congregation) of what has been read in order to help all present assimilate it. This may be information about or some explanation of an aspect of the season or the service. Such a chancel-steps presentation after the Second Lesson or following the Nicene Creed takes real preparation if it is to be done well in three to five minutes.

The selection of hymns and the way in which prayers are read will also be influenced if the minister keeps in mind that children as well as adults are sharing in the service.

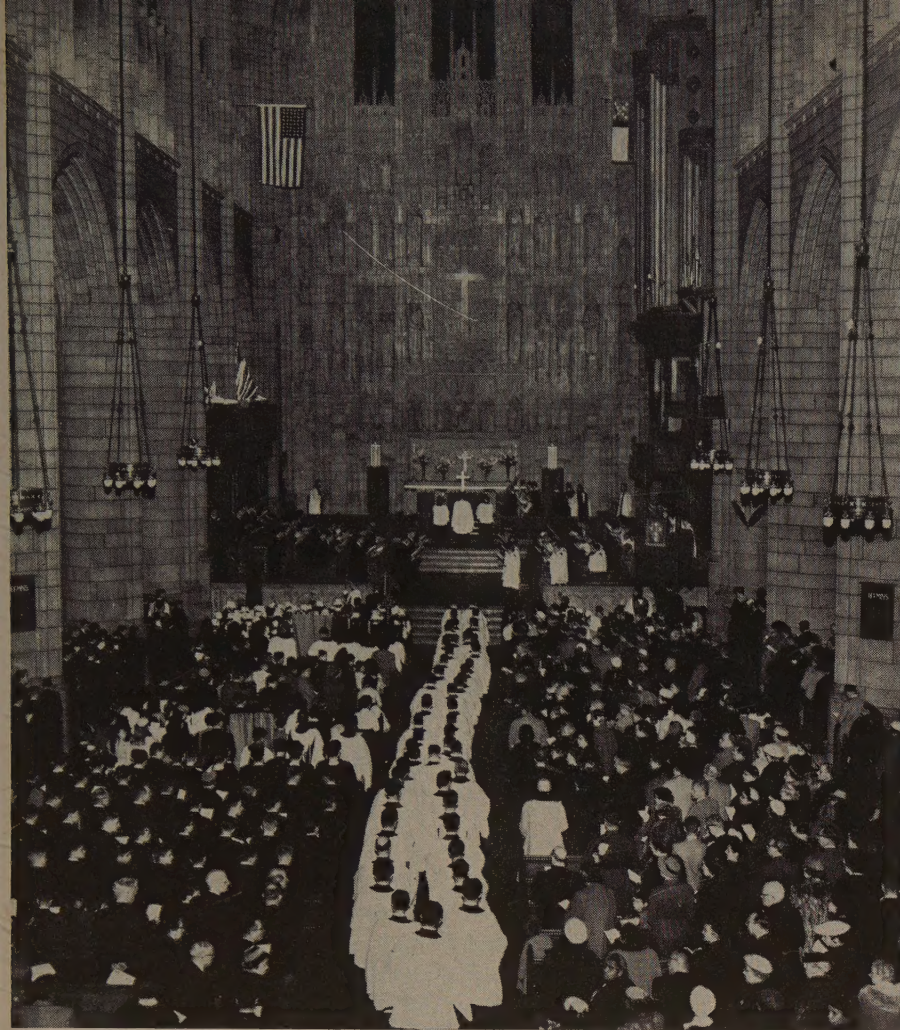
Helps for Parents

Parents as well as clergy need help in learning how to take part in corporate worship when their children are in church. It is to be hoped that younger children will sit with their parents and not be made to sit by classes. Sharing corporate worship together is a family event, not a church school exercise. But parents should not be upset when their teenagers desert the family pew to sit with their friends. This is a natural part of growing up.

The age and size of one's children should determine where families sit in church. Sit where the youngest member can best see and hear. The family pew is the locale made sacred by the presence of "our dearest and our best"; it is not a geographical location.

Parents often need to be told that a major educational reason for urging their children to sit with them is the example in worship set by older members of the family; it is not a disciplinary precaution. Because of the former, the need for discipline is lessened or often nonexistent. With little children it is a good thing for parents to help them find the proper page, or show them which book they are to find the page in. It helps those who have not developed facility in reading for a parent to share the book with the child and to follow the words of the psalm, for example, with his finger.

These are the kinds of things which go into helping both parents and clergy take part in a service in which little children are present. The Prayer Book does not need to be violated and neither do the abilities of children nor the sense of decorum of adults. It may take time for such a service to develop and mature, but it is worth the effort to bring about a condition in which the congregation knows beyond the shadow of a doubt that although we be many (and varied in age) we are still one body in Christ.



Diocesan Schools Festival, St. Thomas Church, New York, 1958.

Education for a Changing World

by E. Allison Grant

Seven hundred students and their teachers processed through the great nave of St. Thomas Church, New York City, on February 9 for the annual Diocesan Schools Festival. Crucifers and flag-bearers carried the symbols of their schools and of their faith. The famous boys' choir of St. Thomas Church, augmented by the glee clubs of four diocesan schools, sang the glorious hymns of Christian worship.

The Rev. Malcolm Strachan, Chaplain of Groton School, was the preacher at this service. In his sermon he recognized the influence that worship holds for Christians who must live in two worlds. "For when . . . praise is returned to God by those who feel at home in 'old

worlds' as well as in the 'new worlds' which He is forever making," Mr. Strachan said, ". . . the created are responding to their Creator in something like His own image."

A proper perspective toward problems occasioned by the ever-changing world in which we live was stressed by Mr. Strachan. "Many people are talking with unusual concern about these 'days of transition' and about the problem of devising an education for 'a changing world,' as though something very new and unforeseen had suddenly come upon us. By virtue of His creativity, God could, of course, never give us anything else but times of transition and changing worlds. He is the Lord of Creation, and all that we see and

are still to see, and all the things we know and will come to know about this universe are products of His will. God is also the Lord of Creation in the sense that our own desires to create, to learn, and to discover are expressions of His creative power working through us."

In these words Mr. Strachan set forth the unique contribution of Episcopal schools in contrast to that of schools which offer "life adjustment programs" in the belief that "the study of current problems and current personal relationships and current technical devices help a student best adjust to the life around him."

The Church schools in New York, although in no sense constituting a diocesan system of education, serve both elementary and secondary grades, making it possible for a boy or girl to receive all of his education before college in an Episcopal school within the diocese. They all offer sound preparation for college and all strive to communicate to their students the faith and practice of the Episcopal Church. They offer the traditional disciplines such as English, history, mathematics, science, and foreign languages. They also offer a wide variety of opportunities for their students to find the means of self-expression and self-identity in art, music, dramatics, and athletics.

The festival service is but one of many activities sponsored by the Division of Boarding and Day Schools of the Department of Christian Education of the Diocese of New York, which was established in 1954 by the diocesan convention. The purpose of the Division is to foster cooperation among diocesan schools so that the aims of Christian education may be more effectively served. The fourteen member schools work together in teacher training and procurement, curriculum planning, administrative practices, establishment of evaluative criteria, and in interpreting and promoting the work of the schools and in assisting those who desire to found new schools. Members of the Division were instrumental in founding the Episcopal School Association and work closely with the Unit of Parish and Preparatory Schools of the National Council.

Look Back Now to Plan Ahead

by Edith M. Daly
Director of Christian Education
St. Thomas' Church, Whitmarsh, Pa.

APRIL. Easter plans and projects are past. The church school missionary offering boxes have gone out and come in. Spring fever runs high. Week ends in the country play havoc with attendance. Ingenuity has been strained to the breaking point. Another teachers' meeting is more than we can face. The class is either a group or it isn't; what can be done about it at this point?

Alleluia. The Lord is risen indeed; O come, let us adore him. Alleluia.

Two thousand years ago, the Christian family was overcome with joy, with inspiration, with hope, with a fervor never before seen in the history of man. *The Lord is risen!* Our first step is to recapture this joy, to share this enthusiasm, and to realize that God often demands of us what our worldly life makes difficult. We have valuable time left in this school year 1957-1958. We must not waste it. For the weeks that remain we must look back over what has happened so that we can look ahead with a proper sense of direction.

Look Back

At your teacher's manual: Isn't it amazing how many things there are that you didn't see when you read it last summer or even halfway through the year? The members of your class are real people to you after all these months together, and you understand more than you did about how these people and the course material can come together with real learning as the result.

At the way you and the class have worked together: Have you been dealing with the questions that are in the children's minds? Have you and they grown in understanding the relevance of the Christian faith to life? Do your pupils feel that this is their class and that they can speak freely about the things that are



Rogation Sunday is observed at Trinity Church in New York by a traditional procession and prayers in the churchyard.

on their minds? Has too much time been spent in telling them what you think they should know? Or have too many sessions been "bull sessions" only, where much heat and little light have been shed?

At the objectives for the year: These may have been drawn directly from your manual, or they may have been set up in a teachers' meeting, or perhaps you worked out a set for yourself last fall. Where are you now with respect to them? Has the class developed the understandings you hoped for? What can you do now to further class development?

At your classroom notes: Are there areas that have been discussed which could stand further work? Would it be a good idea to raise some of the same questions again to see whether your pupils have deepened their understanding? Have questions been raised and never dealt with in class? Should you move on?

At your notes on individual children: How has each one grown and changed these last few months? Do you remember what each one was like that first Sunday? Can you see some real growth in each person? Maybe more has happened than you thought. Change comes so slowly that it's good to look back over a period of time. You'll see some things you've forgotten.

Look Ahead

To the Church Year: Surely there are some areas that you can work with these next few weeks. The following holy days will occur before the close of school: SS. Philip and James, May 1; Rogation Days, May 11-14; Ascension Octave, May 15-22; Whitsuntide, May 25-31; Ember Days, May 28, 30, and 31; Trinity Sunday, June 1. Your manual may have some suggestions for using these. So will your own teachers' group. Think through what these days mean to you. How can

you help your pupils come to a deeper understanding of them?

The Rogation Days are often neglected in our city and suburban parishes. Yet all of us are dependent on God's care of the "fruits of the earth," and there are ways to dramatize this for our children. Plant something on the church grounds. This can be done informally or you can make a ceremony of it. Use the Collect for Rogation Sunday (Prayer Book, page 261) and contrast it with the one for Thanksgiving Day (page 265). Or distribute flower-seed packets which have been blessed at the Rogation Sunday service. Encourage the children to plant the seeds, tend them, and bring the flowers back to be placed on the altar. Whitsunday is another feast that seldom gets the attention it deserves. The coming of the Holy Spirit marks a whole new dimension of life; we need to increase our understanding of how God the Holy Spirit works within His Church.

To the closing program: Is there a traditional ceremony in your parish? What must you do to fit into this? If you don't have one, should you? You might try a program for parents—an exhibit, a "model session," or a program conducted by the children to help parents understand what they have been doing.

Does your church school give pins or awards? What are these for? Do you need to think through this practice, or are you satisfied with the present plan? Some parishes give promotion certificates. All children are promoted, but only those who have met certain requirements are given certificates. Would this be a good thing to look into? Do you send reports to parents? Would such reports help to cement relationships between church school and home? These

may not be things that can be done this year, but now, while you are thinking of the end of the year, might be the time to suggest that a committee look into these matters for next year.

Don't forget the mechanical (but very important) areas of inventory and storage of classroom materials. Whose job is this and what is your responsibility? Things put in order in June will make life a lot easier next fall.

To the summer: What does your parish do during the summer? If classes continue, do your children know what there will be for them? If classes are suspended, do the children realize the importance of being in church even when church school is not in session? Does your parish have a service that is suitable for the youngest ones? Can their families be encouraged to bring them to church, to look for a church near their vacation headquarters? (*The Episcopal Church Annual* lists all Episcopal churches; your parish office has a copy.) Will you have a vacation church school? When? How can you encourage your class to attend?

To evaluation: One more very important concern for this time of year. You are full of ideas for next year: things you would do differently if you could start all over with your class, plans that have been successful, ideas that haven't quite come off as you anticipated. This is the time to put those ideas into writing and in the place where they will do some good for another year.

Spring fever? Yes, of course. But the cure is to look around you, take a deep breath, and help make these last weeks significant ones in the lives of your children and yourself.

The Lord is risen indeed. Alleluia.

Have you been dealing with the questions that are in the children's minds? How has each child grown and changed these

last few months? Change comes so slowly that it's good to look back. You'll see some things you've forgotten.



During an instructed Eucharist in vacation church school at St. Michael's Church, LaMarque, Tex., the priest brought the altar down to the children and faced them.



*Is your church "closed for vacation" during the summer?
Or are these months a time for extending, evaluating, and revitalizing
the life of your people and your parish?*

There Are Twelve Months in a Year

by Elinor M. Eccles
Editor of Publications, Children's Division

A NATIONAL COUNCIL officer was talking with a group of young people about the importance of the church school and was met with this rebuff: "How can you say that the church school is important? We have it only from September to May."

The indictment was not, perhaps, entirely fair. Many factors work against a year-round church school program. In another sense, however, it was both fair and perceptive. We give our time and energies to the things we value, and even when Sunday services continue, far too many people take a vacation from the church (and perhaps from God) all summer!

The summer months present difficulties. The weather is hot, people are tired, many go away on vacation. But the summer also offers many opportunities. There is more free time. The community calendar is not so crowded. Parish schedules are more relaxed. There is often more available space in the parish house, room to spread out for more informal types of activity. In many parts of the country, there are opportunities for more outdoor activities than during the winter months.

There may also be a rich source of experienced leaders who, freed from their other activities during the remainder of the year, are able during the summer months to give of their time and talents to the church.

The two most common summertime complaints in parishes are these: *We can't have a summer program here. Everyone goes away for vacation!* Or

We're just plain tired. We need to do something different. If these words have an all-too-familiar sound, then perhaps it is time to re-examine your parish program. There are many ways to maintain an open-door policy during the summer months. If families depart on extended vacations, then parish leaders must plan ways for families to "take the Church with them." If the round of parish activities has become a chore instead of a joy, then perhaps a change of pace is in order.

Begin to Plan Now

"But planning the parish program is not my responsibility! I'm not the rector, or the church school superintendent, or the president of the Woman's Auxiliary." This may be so. But, we are all members of Trinity Church or St. Paul's Mission or St. John's Chapel, and probably we are part of one or more organizations within that parish or mission. Whether you hold a position of leadership or are "just a member" of some group, you share in its life and work. Let your rector or vicar know of your interest, and offer to meet with him and others to plan a summer program. A start must be made somewhere. Even if it is already too late to do as much planning for the coming summer as suggested in this article, you can make a beginning. Perhaps what you do this spring will lead to the formation of a Committee on Christian Education to survey the whole educational enterprise of your parish. (See FINDINGS, November, 1957.)

Your first task may be to look at your parish organizations. How can your summer program become a means of renewal and deepened Christian commitment for members of your parish groups? What new or different emphases are needed?

Sunday Morning

In many parishes the summer months bring a change in the Sunday morning schedule. Sometimes there is only one service instead of two or more. Before abandoning summer church school classes, consider these plans used by some parishes: (1) An early service followed by a parish breakfast and classes for all ages. (2) A late service preceded by church school classes and followed by an outdoor coffee hour. On some Sundays instead of having a coffee hour families bring basket lunches for a parish picnic. (3) Pre-school and primary worship and classes held at the same time as the adult service. Classes for juniors held during the sermon period. (4) Family worship for all ages, held at a convenient hour, perhaps a compromise between the hours of winter services.

If the regular church school staff needs a vacation, this may be the time to use some of those leaders who are busy with other activities during the rest of the year (for example, day school teachers or college students). Remember there are many people who will teach or act as an observer for two or three months who hesitate to commit themselves for the longer period. If the summer attendance is smaller, classes can be formed on a departmental basis rather than by grades. The winter staff may teach part of the term and also get some vacation themselves.

The classroom routine might be varied with a hymn-sing in the church or parish house once a month. This is an excellent opportunity to teach new hymns and chants as well as to explain the meaning of various parts of the services of Morning Prayer and Holy Communion. During the hymn-sing, arrange for pre-school children to have their own song and play period in their rooms.

Weekday Activities for Children

A weekly story hour or "just for fun" day spent in the company of an understanding adult, a vacation church school, or a day camp are ways through which almost any parish can take advantage of summer's gifts of time and freedom of activity. All provide an opportunity for deeper and more meaningful personal relationships.

A story hour may have great value. Perhaps your library offers such a program. If it does not, start your own. It might be combined with a recreation program in your community. Many times just the chance to enjoy the company of a sympathetic adult and other children in a relaxed, noncompetitive atmosphere is a rare treat for a child and can be a true experience of Christian community. These "just for fun" hours can also be spent in crafts, games, music, or exploring the out of doors.

The vacation church school program, more formal in its organization, embodies the same elements of working and playing together within the context of a Christian group. A two-week school offers thirty

hours for this kind of Christian education, equivalent to half a year or more in the church school. Specific suggestions for vacation school programs are set forth in Miss Pray's article beginning on page 13 of this issue of *FINDINGS*.

Summer camping presents another experience of Christian community. If resident or overnight camping seems an impossibility, your parish might attempt a church day camp for children of junior age and older. This type of camping offers many of the opportunities of resident camping and at a lower cost. A campsite and leaders may also be more readily available. Information regarding both church day camps and resident camps may be obtained from the Unit of Camps and Conferences, 28 Havemeyer Place, Greenwich, Conn.

Family Life in Summertime

Some families will be away for short or long periods during the summer months. Encourage them to pray together wherever they are. They might use "Forms of Prayer to be used in Families," the Book of Common Prayer, pages 587-600, or the Daily Offices, and include prayers appropriate to the out of doors, to traveling, and to concern for friends or family far away. (Your minister will probably be very glad to distribute such prayers to each family.) Absent families can also be included in daily and weekly prayers at the altar. Through praying and being prayed for, both the travelers and those who remain at home will experience that unity of Christian fellowship which bridges time and space.

Families should be encouraged to visit places of religious interest on their trips. The blue and white sign, "The Episcopal Church Welcomes You," is indicative of the breadth of the Church's life and work.

For families which cannot travel far, a weekend family camp might provide a needed lift and sense of renewal. If you have a diocesan camp, there may be a time reserved especially for family groups. If not, sites can be reserved in national and state parks or on private grounds.

The "stay-at-homes" as well as the travelers may have time for leisurely reading. A list of *Books for Christian Education* containing selections for all ages is available from this Department. If the parish budget permits, stock a bookshelf with these and other books of special interest to families. Such a bookshelf can be the beginning of a parish library if you do not already have one.

Families might take advantage of long summer evenings for back-yard discussion groups, Bible study, or just plain fun. This is an excellent way to make newcomers feel more at home and to strengthen the parish fellowship where families live in widely scattered neighborhoods.

Planning and Training Sessions

One other summer project should be mentioned. With the pressure of the winter schedule lifted, leaders and potential leaders can take time during the summer for planning and training sessions. This is the time for new beginnings, a re-evaluation of what has been accomplished during the past year, and,



Minding the stewpot at a cookout is both work and fun and is one of many opportunities afforded in a day camp sponsored by Trinity Church, Houston, Tex.

while there is yet time, for making concrete plans for fall and winter. Freed from the responsibility of planning a session for "next Sunday," teachers often find it easier to come to grips with a basic philosophy of Christian education and to take a long look at the total church school program.

Instead of the usual evening meeting with its circle of chairs around a table in the parish house, take to the back yard or someone's side porch. Summer is an informal time. If the group is not too large, the meeting might be combined with an early picnic supper and informal worship for the families of those involved. Several parents or older teenagers might conduct a story hour or a games-and-craft period to entertain younger children during the meeting. An afternoon meeting could be timed to close with a picnic supper and back-yard party. Even when the size of the group necessitates using parish-house facilities, the planning or training sessions for adults can be combined with fun and fellowship.

Training opportunities for church school teachers

and observers will certainly include diocesan institutes, summer conferences, and whatever secular resources your community provides. The more leisurely summer hours offer the adventuresome adult an opportunity to read and experiment. This is the time for the teacher to get acquainted with his class manual, to read as much as possible of the background materials suggested in the bibliography, to track down additional resources, and to experiment with new techniques. Your rector, or someone who has had lots of teaching experience, may be able to help teachers who are beginning to feel a little queasy about that first Sunday in September. Or teachers can meet together for a "learn-how" party in which each person shares the skills he has and all experiment together (or work under the direction of an outside resource person) in areas in which they need help. Teaching or observing in the vacation church school or a summer church school class is still another way to get a head start on that opening session.

A Report to the Parish

Summer is the time to compile a report of the successes and failures of your parish educational program. Have the aims of the courses been met? Is the curriculum you are using the best one for a parish of your size? Were the special services and events adequate? What did your teachers think of their teachers' meetings? Have they had what they needed in the way of training, facilities, materials, size of classes? Are teacher-parent relationships good? What suggestions do the teachers have for another year?

How did your adult classes go? What is the correlation between adult interest and child interest? Is there any communication between adult and children's classes? What can be done another year to attract more parents or to improve the quality of your adult classes?

The success of your parish program of Christian education is not just the job of the church school faculty. It belongs squarely in your lap. Working with your rector and other concerned adults, see to it that the whole congregation knows what has happened—what has been good and what requires more work. Enlist their cooperation and interest so that next year can be even better than this one.

Where to Get Help

Diocesan and district departments of Christian education can help you plan your summer program. Also a mimeographed list of books and pamphlets entitled "Summer Program Helps 1958" may be obtained from the Department of Christian Education.

Summertime is surely a time ordained by God for our spiritual as well as our physical re-creation. Summer activities can be used to encourage a deeper and more intense quality both at home and in parish groups. With careful planning summer can be a rewarding as well as a relaxed season. Next season, too, will be more rewarding and more relaxed if you make good use of your summer opportunities to see to it that your church is operating twelve months every year.

The Most Enjoyable Hours

by Martha C. Pray
Consultant in Christian Education
Diocese of Texas

Vacation church school provides more time to think and work creatively and to pray and play together than any other activity, the author affirms.

THE most enjoyable hours of my life have been connected with vacation church school. Whether I was working in beautiful churches or impoverished ones, in large air-conditioned rooms or cramped quarters or out-of-doors, the vacation church school has brought me closer to clergy, to parents and teachers, and to children than any other church activity I know. This has been my experience in Massachusetts and New York, in Virginia and in Texas.

The vacation church school is a summertime activity of a single parish or of a group of churches in a community. It is an integral part of a carefully planned, year-round, total parish program. It meets for two and one-half or three hours each weekday for two or more weeks. These "extended sessions" on consecutive days provide more time to think and work creatively and to pray and play together than any other church activity all year long.

Planning Committee

The vacation church school should be planned by the Parish Committee on Christian Education, which is responsible for the total educational program of the parish or mission. (See the November, 1957 issue of *FINDINGS*.) This committee may designate one of its members as chairman of a special subcommittee to plan for the vacation school. Other members of the subcommittee might then be selected from the church school and other segments of the parish.

The first task of the committee is to determine the purpose of the vacation church school, bearing in mind its relation to the year-round program of the parish, the needs of the parish family, and other community programs available to parishioners at the same time. (These may involve an overlapping of leadership and participation which, through scheduling, could be avoided.)

Perhaps tradition or present needs indicate that an interdenominational school will serve your children best and also provide the best leadership and resources for them. If so, the planning committee



Third-grade children at St. George's Church, Texas City, Tex., assemble a "Remember All the People" scroll for a movie they were making in vacation church school.

should involve the pastors and lay leaders of all the churches participating.

The committee should examine both the church and the community calendars to set the dates for the school. In some places the period immediately following the close of the public schools is best, before camps and community programs get under way. In other areas the close of the summer is best after these other programs are finished. (This arrangement may serve to encourage pupils to return promptly to Sunday school when it resumes after Labor Day and also to recruit new pupils for your winter school.) Family holiday patterns will also affect the date of the vacation church school.

The planning committee must decide what age groups the school should serve and choose the curriculum (relating it to the winter program). It should set a budget and possibly a fee (twenty-five cents to one dollar per child, with reduced rates for large families). The committee should select and recruit the leaders for the school and provide for their training before the school opens. (If some teachers will need someone to care for their own small children, the committee should make these arrangements.) The committee should arrange with the Woman's Auxiliary president or board to name a refreshments committee to relieve the teachers of this responsibility during the school. It should handle all publicity and promotion, arrange for transportation (car pools), and even recruit a "clean-up committee" of parents and young people to see that the parish house is really clean of everything that has accumulated all year on the tops of pianos, in closets, and in corners! (Additional help for planning committees will be found in Elsie M. Butt's, *The Vacation Church School in Christian Education*, Abingdon, \$2.00. And the N.C.C.C. publication "The HOW of Vacation Church School," 1958 edition, \$.50.)

The Staff

Experience has shown that there should be two leaders (a teacher and an observer) for every ten to fifteen children. There are a number of "special skills" needed in vacation school—a pianist or someone who can play the Autoharp, leaders for arts and crafts, for story telling, for dramatics and choral read-

ing, and for recreation (indoor and outdoor games). Some of these persons may come in only for their specialty, but it is better if they can do "double duty" and share in as much of the program as possible in order to develop their relationships with the children and with each other. The parish clergy and director of Christian education will be members of the staff, of course, although not necessarily serving as superintendent or department head.

As soon as it is appointed, the staff (including all the specialists and the Woman's Auxiliary representative in charge of refreshments) should meet with the planning committee to learn what the committee wants and has arranged, to receive its books and materials and become familiar with them, and to work out the details of its schedule, both for the school as a whole and for each day. The staff should include in its plans whatever field trips, projects, or special programs are to be a part of the school activity.

Recruiting Leaders

Some teachers from the regular church school may be available for vacation school service. They should certainly be offered this opportunity for such a rich teaching experience. Their counsel is needed to integrate the summer and winter emphases, and even if they cannot serve in the summer school, they can help their "replacements" become acquainted with the youngsters they know so well already.

But do not recruit your teachers only from the winter staff. Public school teachers who now have free time, mothers whose children will be enrolled in the school, college students home for the summer—are all real possibilities for your vacation church school staff. Junior and senior high-school girls, and boys too, make good assistants.

Ages

All ages, even adults, can be included in the vacation church school, depending upon the hours when it meets, available leadership, and the facilities on hand to accommodate them. Some parishes have sessions beginning with an early picnic supper for the

This scene in the finished "Remember All the People" movie shows "Where children wade through rice fields."



entire family and including classes for all age groups, worship, and recreation.

Most common, however, is a school for children who have finished first grade, on up through sixth grade and, if possible, junior high. If facilities are limited, different age groups may be served at different hours or in several churches simultaneously, or even in successive weeks. The guiding principal should be to enroll no more children than you can accommodate and for whom you can provide adequate leadership.

Vacation church school is not a "baby-sitting" service for preschool children. It is better not to include preschoolers in the school. (If staff members cannot make provision for the care of their own preschool children, these youngsters should be cared for in a separate group, preferably away from the church in someone's home).

Curriculum

Your choice of curriculum will depend partly upon whether you conduct your own school or share it with other churches. It will also depend upon your winter curriculum; they should build upon each other. Our church has an excellent vacation course in the Seabury Series. *God's Children Now* is the teacher's manual for both primary and junior grades (\$.90). The primary pupil's book is *Children of God* (\$.65), and the junior pupil's book is *Together as Christians* (\$.65). See the back cover of this issue for a special discount on orders for these materials postmarked on or before May 1, 1958.

Teachers will need help in understanding the parables recommended in *God's Children Now*. They can meet together and find this help through Bible study and discussion, open-ended stories, role-playing, and meditation; then they can discuss these insights and techniques in relation to the particular age group with which they are working. This course makes skillful use of the Bible, Prayer Book, and Hymnal in meeting age-level needs and abilities.

The Cooperative Series of the National Council of Churches has a good new course. Its theme this year is Jesus. The various titles are *Children Learn from Jesus* (kindergarten teacher's text, \$1.25, pupil's book of the same title, \$.30), *Jesus Went About Doing Good* (primary teacher's text, \$.75, pupil's activity packet, \$.35), *Jesus Is His Name* (junior teacher's guide, \$1.00, pupil's book of the same title, \$.25), *Fairest Lord Jesus* (junior-high teacher's book, \$1.25, pupil's book of the same title, \$.40).

If you use the Cooperative Series, I suggest that you read your manual, noting the Bible passages carefully. Then turn to your Prayer Book, especially in terms of the Church Year, to note the life and teachings of Jesus. Also turn to pages 799-800 of the choir edition of *The Hymnal 1940* for hymns which speak of various activities of Christ. Your purpose is to help your children to see Jesus as two junior-high-school sisters discovered Him through a vacation church school: "He was a great man, but He was more than a man—He was the Son of God!"

This, surely, is what we all want our children to discover. May your vacation church school this year assist you in this purpose!

The Open-Ended Story

by Francis W. Voelcker
Executive Secretary, Unit of Evaluation

Many church school leaders are already familiar with the open-ended story. The teachers' manuals of the Seabury Series include an impressive array of these stories, and they have been used in classes all across the land. An open-ended story is one which, in story form, unfolds a situation or problem, brings the situation to a climax, and ends abruptly without giving or even suggesting a resolution or conclusion to the situation. This purposeful lack of an ending gives this type of story its name. The readers or hearers of an open-ended story provide the ending as they see it.

An open-ended story should be followed by questions. These questions help to provide a conclusion and to examine in detail the implications of the situation and the reactions of the characters. Questions also prevent a resolution which is too easy.

In choosing an open-ended story or in writing one, make very certain of two things. First, the situation with which the story deals must be real to the class members and relevant to their problems. There are many "real life situations" which are far from real life for the class with which you work. If the situation is not a part of the lives of your students, they can very readily reach a solution for *other* people but gain little for themselves save perhaps a priggish superiority. Suppose, for example, you lead a group of high-school students who live in a solid, upper-middle-class community. It would be most unrealistic to present an open-ended story dealing with the problem of accepting members of a lower status minority group, since it would be unlikely that this

is a real problem in your community and for your group. A more likely situation might be a story dealing with accepting a new student or one who is known to be a "square." Many a youth group has "solved" the problems of delinquency or drug addiction when these problems are not typical of the group. Therefore, be sure the story deals with a situation which exists in the lives of your group members.

A second thing to check in choosing or writing an open-ended story is whether or not the story is biased in one direction or another. All sides of the dilemma must have equal hearing. Biased stories, even though open-ended, so point up one side or another that only one conclusion is acceptable.

One great value of the open-ended story is that it provides a leader with a way to approach a real problem without threatening his class members. Even though the problem is a real one for your group, the open-ended story allows you to approach the situation obliquely rather than head-on. It is the rare group that will respond to a direct attack upon problems that are close to its members.

Beyond helping the group talk about a problem they might otherwise avoid because it is threatening to them, the open-ended story is a helpful discussion starter or discussion "deepener." This is especially true if careful questions have been worked out in advance, questions which will help to focus on the problem and the people involved. Suppose, for example, you have just told an open-ended story dealing with Susie's resentment because her younger sister seems to have easier

chores. Some questions which will get discussion started might be these: Why does Susie feel as she does? What can be done to help her feel better? What things can Susie herself do that will help her feel better? Notice that these questions have not asked such things as: Do you ever feel like Susie? What would you do if you were Susie? Only after the discussion gets well under way will the wise leader ask such questions as: Do you suppose Susie is the only one who has ever felt this way? If we were in Susie's shoes how could we be made to feel better? Even these "direct" questions are still a little oblique, and they should be asked only after the discussion is *well* under way.

Our evaluation of the Seabury Series courses has shown that open-ended stories bring favorable responses. Both students and teachers seem to like them. Church school teachers are asking that more such stories be included in the revised courses. But you don't have to wait for the revised courses to use more open-ended stories. You can create your own. Indeed, the ones you develop will be much better than any already published since you know better than anyone else the real concerns of your children. It will not be easy to put down what you want at first, but it will get easier as you write more and more open-ended stories. Any creative expression improves through practice.

The next time you and your observer meet, discuss what you think are the concerns uppermost in the lives of your students. Choose one and put it in a "real life" yet fictitious setting. Set forth the problem, bring it to a climax, but leave it at that point. Then formulate three or four questions which will focus back upon the concern and upon the feelings of the people involved. Try out the story you have written the next time you have a class session. Your observer will need to take careful notes on the reactions. When you and your observer get together again, evaluate the response to the story and look at what might have been done better. Now you are in a position to write another open-ended story which, because of class response, will meet the needs of *your* boys and girls.



St. Michael's Chapel
Church of St. Mary the Virgin
Sagada, Philippine Islands

What the Church is teaching week by week

by William Sydnor

Easter IV, May 4, 1958

THE THEME:

Every good gift is from above.

THE EPISTLE. ST. JAMES 1:17-21:

The Epistle of St. James is composed of a collection of bits of material mostly from Jewish sources. The first half of this passage deals with the fact that all good things come from God; the second half is a preachment on self-control.

THE GOSPEL. ST. JOHN 16:5-15:

In this part of the Upper Room discourses, our Lord is promising the disciples that He will send them the Holy Spirit. Truly this is the greatest of all good gifts from above.

PSALM 116:

This individual's hymn is filled with a deep sense of gratitude for mercies received. Here is eloquent (perhaps unintentional) witness to a faith that all good things come from God.

JOB 19:21-27a:

This heart-rending, poignant passage is the high-water mark of Job's faith. It has been called "the most momentous expression of faith which may be found in the poem

and perhaps in the entire Hebrew Bible." In spite of all of the untoward things which have happened to him, Job is unalterably certain that God, his Redeemer, is alive and able to save him.

ST. JOHN 12:44-50:

These are the words with which our Lord's public ministry closes according to the Fourth Gospel. His last word to the public is that He has spoken what the Father has commanded Him, "And I know that his commandment is eternal life." (v. 50) This, too, is a good gift from above.

Rogation Sunday, May 11, 1958

THE THEME:

God is the bountiful giver.

THE EPISTLE. ST. JAMES 1:22-27:

This epistle is a continuation of last Sunday's. It is on hearing and doing, on controlling the tongue, and closes with a definition of true religion. It has nothing to do with Rogation Sunday.

THE GOSPEL. ST. JOHN 16:23-33:

Here is Christ's wonderful promise to those who accept Him as Lord: "if you ask anything of the Father,

he will give it to you in my name." (v. 23) This is probably the only condition the Bible puts on God's bounty.

PSALM 65:

This is a hymn of praise for God's power and bounty. The bounty with which He crowns the spring of the year (vv. 9-14) is a sign that He deigns to pardon and restore the sons of men.

PSALM 67:

This is a harvest hymn of thanksgiving. Its appropriateness today is in the psalmist's conviction that God "shall give us his blessing." (v. 6)

EZEKIEL 34:25-31:

The prophet closes a section on the shepherds of Israel and their sheep with this reassuring covenant of peace. The description of the Good Shepherd in St. John (10:1-18) can be appreciated more fully against this background. On Rogation Sunday, we hear particularly the promise that there "shall be showers of blessing." (v. 26)

ST. LUKE 11:1-13:

The Lord's Prayer and the Master's teaching on prayer mean a great deal to us on a Sunday when our thinking hovers around asking (*ro-gare*).

Sunday After Ascension, May 18, 1958

THE THEME:

The King in His beauty.

THE EPISTLE. I PETER 4:7-11:

In this piece of early Christian writing it is evident that Christ is Lord of the whole of creation and reigns in glory.

THE GOSPEL. ST. JOHN 15:26-16:4:

The Spirit when He comes will bear witness to the power and glory of Him who is Lord of all.

PSALMS 21:1-6 and 24:

The first half of Psalm 21 is a hymn expressing the writer's assurance that God will help him. We cannot hear it on this day without associating it with Jesus Christ who came to do the Father's will and who was the "Beloved Son in whom I am well pleased." Psalm 24 is a hymn to the King of Glory and was originally intended to be sung in procession.

ISAIAH 33:5-6, 17, 20-22:

This is an edited version of a longer poem (33:1-24). As it stands it is similar to Psalm 24—a hymn of praise to the King in His beauty.

ST. JOHN 17:1-26:

Here is Christ's high-priestly prayer for the unity of the Church. It gives us an intimate glimpse of His thinking about His relation to the Father, His vocation and ministry, and His deep yearning for the company of all faithful people. Here truly is a picture of the King in His beauty in a profound sense of that term.

Whitsunday, May 25, 1958

THE THEME:

The Spirit of the Lord.

THE EPISTLE. (A) ACTS 2:1-11:

The first Whitsunday occurred on the ancient Jewish Feast of Pentecost. This was when the believers in the Risen Lord first became aware of the presence of God's Spirit in their midst. The occasion marks the beginning of the dynamic, missionary life of the Christian Church.

THE GOSPEL. (A) ST. JOHN 14:15-31:

This section is from the Upper Room discourses of our Lord on the night of the Last Supper and of His arrest. He promises the disciples that the Father will send the Holy Spirit to remind and teach (and so to guide) those who are true to Him.

THE EPISTLE. (B) I CORINTHIANS 12:4-14:

Here is part of St. Paul's teaching regarding the Spirit and the composition of the membership of the Church. There is only one Spirit moving in the life of the Christian fellowship. That Spirit manifests itself by inspiring Churchmen to use their God-given abilities at their fullest and best. While there is great diversity of ability, there is only one Spirit moving in and through all and inspiring all.

THE GOSPEL. (B) ST. LUKE 11:9-13:

This is part of Jesus' teaching on prayer immediately following the Lord's Prayer. As is so often the case, Jesus uses an analogy from daily life to teach about God's relation to man. God is not arbitrary or hardhearted. He gives His Spirit to those who believe in Him and pray earnestly. The whole section (11:1-13) should be read together.

PSALM 68 or 18:1-20:

Psalm 68 is a medley of unrelated songs. When read on Whitsunday, we see in them reflections of the kinds of thoughts which the disciples must have had at the time of their experience on the first Whitsunday (Acts 2:1-11). The part of Psalm 18 used here is also suggestive of the Whitsunday event: "He bowed the heavens also, and came down." (v. 10)

WISDOM 1:1-7:

The opening chapter of this book of the Apocrypha urges rulers to seek wisdom and righteousness. We read Whitsunday appropriateness into the words, "the Spirit of the Lord has filled the world." (v. 7)

ST. JOHN 4:19-26:

This lesson is part of the event which took place at the well of Sychar (4:1-42). The Lord explained to the woman something of what it means to worship God who is Spirit.



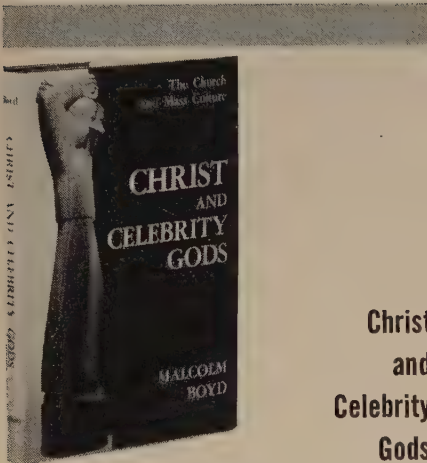
COVER PICTURE

Our cover picture, "Christ on a Donkey," is a photograph of a fifteenth-century German lindenwood carving, known as a "palmesel," representing Christ's entry into Jerusalem on Palm Sunday. Now owned by the Metropolitan Museum of Art, through whose courtesy it is reproduced here, the statue is exhibited at The Cloisters, New York City.

In the Middle Ages palmeseles were cherished by many parish churches and monasteries. They were mounted on rolling platforms and pulled through town and from church to church in elaborate Palm Sunday processions.

Only a few palmeseles remain. This particular one was found in a church in Mellrichstadt, Bavaria. Vera K. Ostioia of the Department of Medieval Art of the Metropolitan Museum has written: "The statue interprets well the quiet majesty and sad resignation of Christ going voluntarily to suffer earthly martyrdom and death for the salvation of mankind. Christ, His slim body erect, sits astride a trim, roundish donkey. He is clothed in a tunic, with enough of the old paint remaining to show that it was purple. His red capelike mantle, held together with a strip of gold galloon, has traces of decoration in embossed gold and a gold border with simulated jewels. Christ's right hand is raised in blessing; in His left He probably held the reins. His sensitive hands appear emaciated, and His feet hang bare. He looks into space. On His head are indications that at some time there may have been a halo." (Quoted by permission from *Adult Teacher*, March, 1957.)

speaking of Books



Christ and Celebrity Gods

By Malcolm Boyd. The Seabury Press, 1958. 160 pages. \$3.50

Christ and Celebrity Gods is Malcolm Boyd's latest effort to examine the problems which face our nation and the Church in the burgeoning mushroom of modern communications. Mr. Boyd's specialty is his insight into the workings and the effects of the film makers—although he is by no means limited to this area of communication. As in his previous book, *Crisis in Communication*, he also delves deeply into the areas of TV, radio, and drama.

The focal point of this book is not so much the celebrity system (which, as Mr. Boyd points out is not confined to entertainment media, but applies to business and even the Church), as it is the whole question of the acceptance by large masses of people, as real, the fabricated, unreal concepts of love, marriage, sex, family life, success, and the whole realm of human efforts as presented by films and television. This is a highly complex and fascinating area of investigation.

In his second chapter, Mr. Boyd considers the celebrities themselves,

their woes and *modus operandi*. This chapter is chiefly helpful as it builds an orientation to his later discussion of the major issues.

The next three chapters grapple with the problems centering about movies. The third chapter explores the areas of religious films, the portrayal of Christ and of clergymen on the screen, and the reaction of the secular press to these efforts.

Chapters 4 and 5 I found most interesting. In Chapter 4 the author puts Mr. De Mille's *The Ten Commandments* under a sharp microscope. In Chapter 5, "Realism and Religiosity," Mr. Boyd analyzes and even dissects a goodly number of specific films and Broadway plays. His asides, in which he points out with clarity and precision many of the tricks of the film trade—clichés, pet formulas, public-relations gimmicks—make the business come alive in its true role of practical commercial venture.

Christian reality and a Church-centered bias are Mr. Boyd's key tools in these chapters. The discussions become almost too detailed in places. This I felt was particularly true in the chapter on *The Ten Commandments*. He also has an almost irritating hard-facts-of-life realism in his approach to Hollywood and Broadway treatment of sex. There is the further problem that most of the films and plays which were red hot at the time the author wrote are becoming passé now. The principles involved in his discussion remain valid for the new crop of films and plays, however.

His final chapter, in which he seeks to outline Christian interpretation and witness, is ambitious and thoughtful. He tends to become somewhat academic and textbook-ish at times. By the nature of the material, it lacks some of the immediate vitality of the middle chapters.

Christ and Celebrity Gods will make interesting and valuable reading for Church people who would like to know more about the thinking and the methods of the Hollywood and Broadway playmakers. It should also stimulate thinking as to the value of these efforts and the effects they have upon us all. Finally, the book's premise that Christ's followers have a duty and a right to bring Christian faith to bear upon this area of life is a healthy reminder. At the very least, readers of this book should be more knowledgeable and thoughtful in their selection and viewing of plays, films, and television.

(The Rev.) Dana F. Kennedy,
Executive Secretary
Division of Radio and Television
The National Council

The Death of Christ

By John Knox. Abingdon Press, 1958. 190 pages. \$2.75

For teachers who want to know how the best Biblical scholarship deals with the death of Christ, this is a clear and reverent statement of what may have happened and of what it means in the life of the Church today. Professor Knox of Union Seminary has written a series of books, such as *The Man Christ Jesus*, *Christ the Lord*, and *Criticism and Faith*, which are both profound and not too difficult to read, and this one takes us a step further in our thinking.

Dr. Knox pictures briefly the historical setting and then deals with the meaning of the Cross for Jesus Himself. Some of the most difficult questions are psychological ones, and the answers depend to some extent on the subjective attitude of the believer. This is true also of

the vocation of Jesus, for we need to face this question, "Did Jesus think He was the Son of Man who would soon return as a supernatural being?"

The most meaningful chapters religiously are at the end, when the author looks at the meaning of the Cross in its broadest context for the Church yesterday and today. Here we begin to see how the objective history of factual occurrence meets the internal history of the Church's faith. If the reader can grasp this point, he will begin to see what it means to think religiously, and the Cross will be seen (with what went before and after) as the center of his faith.

R.C.M.

The Bishops Come to Lambeth

By Dewi Morgan. Morehouse-Gorham, 1957. 137 pages. \$1.25

Lambeth and Our Times

Church Information Board, Church House, Westminster S.W.1, England, 1957. 28 pages. \$.50

The Bishops Come to Lambeth will be required reading for those who wish a scholarly and somewhat detailed history of the development of the Lambeth Conference. It will be especially valuable for every clergyman who desires to make real to himself and to his people why the bishops will again go to Lambeth in 1958 and what may be expected to happen there.

Mr. Dewi Morgan, editorial secretary of the Society for the Propagation of the Gospel, is convinced that the Anglican Community, in its ability to preserve unity within every range of diversity, has a secret of importance far beyond the Church itself. He is also convinced that the growing unity of the Church throughout the world, of which Lambeth is one expression, is a manifestation of the overruling providence of God which has often set at naught the obstructions and confusions of man. He documents these convictions with an interesting survey of relevant historical events during the last five centuries.

Lambeth and Our Times will be of great value and interest to individuals and groups wishing a compact yet comprehensive interpretation of the Anglican Communion today. Not only does it explain the nature of the Lambeth Conference, but it gives the Conference a setting within the history and life of

the Church and also within the world of today. Of particular interest is the section on "The World in Which the Church Is at Work," a provocative discussion of the new forces with which the Church has to reckon in this mid-twentieth century. This is followed by an equally suggestive presentation called "Christ's Answer to Human Needs."

Of the two books, *Lambeth and Our Times* will be much more helpful to most people.

(The Rt. Rev.) Everett H. Jones
Bishop of West Texas

Protestant and Catholic: Religious and Social Interaction in an Industrial Community

By Kenneth Underwood. The Beacon Press, 1957. 484 pages. \$6.00

There have been many studies under the general rubric of "Catholic/Protestant" (to use the inaccurate, but usual American way of putting it), but never before has an author and student of a subject brought to bear theological, ethical, sociological, psychological, political, economic, and historical disciplines in a realistic analysis of the real working differences of two traditions within a given American community. This Dr. Underwood has done in a lengthy study of Holyoke, Mass. His analysis, fully documented, ranges from comparison of dogmas to conversations with ordinary people in the community. It includes a survey of press comments on official and informal utterances of the clergy and lay leaders, and of the economic make-up of the respective churches. It is not merely a dissecting of the statics of the situation; there is a portrayal of the dynamics in every phase of the relationship between the Roman Catholic and the other churches in the community.

As an Episcopalian I would have preferred that Dr. Underwood use the word *Roman Catholic* throughout and make a somewhat clearer distinction between the various non-Roman positions. The fact is that however we may properly describe the place of our Church in Christendom, we are, in Holyoke and in the average American community, part of the "Protestant" culture, in contrast to the Roman Catholic one. In terms of our operation in community affairs, the social attitudes of our people, and our relationship to the political mechanism, we re-

flect the American Protestant ethos, methodology, and habit of mind.

The book is amazingly objective at all points. Though the author obviously favors the Protestant view (certainly in the relationship of the Church to society, the relationship of laymen to clergy, the preference for freedom over legalism, etc.) the Roman Catholic position and reasoning is given thorough coverage and there is ample critique of Protestant attitudes and behavior.

There is a wide range of topics: e.g., bingo, birth control, and boycotts; religious liberty; interfaith association; the political activity of the churches and their attitude toward political reform and political compromise. The documentation is vast; the footnotes, the statistical tables, and the maps are as interesting as the text.

Besides being a fascinating and illuminating study for anyone, this book will be particularly helpful for the clergy and lay leadership of the Church as a guide to a better understanding of their communities and of the real impact in society of the differences of doctrinal, ethical, and ecclesiastical positions. For church school teachers it will afford a better understanding of the real situation in which our young people are placed and in which they are to take their places as adults. The book would be excellent for an adult study group, which could of course make application of the data and analysis to the given community in which its members live.

(The Very Rev.) James A. Pike
Cathedral of St. John the Divine;
Bishop Coadjutor Elect
Diocese of California

Days and Customs of All Faiths

By Howard V. Harper. Fleet Publishing Corp., 1957. 384 pages. \$4.95

This is a handy book to have around when somebody asks, "Why do we knock on wood?" or "Who was the first hermit?" It represents a lot of research on many matters great and small. There are, first, brief articles on subjects that are dealt with in many books: the meaning of Maundy Thursday; the first Methodist bishop; the Roman Catholic festival of the Immaculate Heart of Mary; the fact that being large in physical size does not make a church building a cathedral; how, and how not, to use the word 'Reverend'; and

both well-known and hardly known saints.

Secondly, there are the "odd" facts, the curious bits of information that surprise or amuse. Some of these suggest a parlor quiz game. And it is these, mostly, that give the book its individual character. Examples: the Scottish saint whose left hand gave off light, and who was perhaps the first tranquilizer of psychotics. . . . Don't go out at night on April 30 without a lucky charm, and even *with* one go out screaming. . . . The Patriarch of Constantinople who resisted every promotion and hated the limelight. . . . Who grabbed the devil's nose, and with what? . . . How tall was Eve, and where was she buried? . . . The Pope who is the patron saint of hatters because he accidentally discovered felt. . . . The Jewish "double bread." . . . Why X's on letters are kisses.

To be worth his salt a reviewer has to mention any questionable statements he may happen to spot. (No book is perfect.) The author charges the Book of Common Prayer with an error in using I Corinthians 5:7 as part of the Easter Canticle. On this point I would support the Prayer Book. In the same article he says that our Lord was on the Cross from twelve to three, whereas most Biblical scholars, I think, say nine to three. (Goodspeed et al.) A purist in such matters prefers either the Great Charter or Magna Carta. The hybrid form, Magna Charta, is confusing. Finally, should the title of the book be "Days and Customs of All Faiths"? *All* Faiths? Jewish and Christian, yes but very little else. Nevertheless, the director of the Presiding Bishop's Committee on Laymen's Work has given us an entertaining and informative volume.

(The Rev.) John W. Suter, Jr.
Concord, N.H.

Getting the Most Out of Discussion

By Robert Ellis Lee. American Library Association, 50 E. Huron St., Chicago 11, Ill. 1956. 31 pages. \$2.20

Mr. Lee is head of the Adult Education and Audio-Visual Division of the Greensboro, N.C., Public Library, and is a member of the American Heritage Project staff. He subtitles this succinct little handbook "A Guide for Participants." He writes not for the discussion leader, but for each member of a discussion group. What he says is applicable to the family conference

table, the adult Bible class, or the diocesan department meeting. Discussion, which is talking and listening to talk, enables us to understand each other and to stimulate individual thinking and reading long afterward.

Mr. Lee deals briefly with the methods and values of discussion, the function of the leader and participants, and the need for creative listening. He also writes about preparations needed for discussion and describes the importance of issues as the lifeblood of good discussion. "One of the surest ways of understanding an issue is by tearing it open, examining its parts, discovering the relationship between the several parts."

Much information is presented in outline form; every point mentioned as part of the skill of discussion could be amplified by illustration or example. This handbook could easily be adapted as the structure of a course at a summer conference, a Woman's Auxiliary group, or a teacher-training program by a diocesan department. The pamphlet is priced low enough to provide one copy for every member. Its attractive format allows sufficient "white space" for personal notes as the discussion proceeds. The questions at the end should produce some honest stocktaking from participants.

Jamenett Hennesey
Director of Christian Education
Diocese of Louisiana

The Face of My Parish

By Tom Allan. Harper & Brothers, 1957. 117 pages + index. \$2.00

When Tom Allan served as minister of the Church of Scotland parish in North Kelvinside, he was persuaded to cooperate in an experiment in "visitation evangelism" which radically altered his own understanding of the parochial ministry, the nature and constituency of the central

core of the parish membership, and the parish program as a whole.

Tom Allan became convinced that it is only when the Church is self-consciously missionary that it can find a vital *raison d'être*. Such missionary-mindedness must be centered in regular parish life, and must begin with a mission to the nominally Christian and the unchurched in the actual neighborhood where the parish has direct responsibility. The only truly effective instrument for such a missionary approach to the community is the laity, who will respond if the challenge given them is real and important.

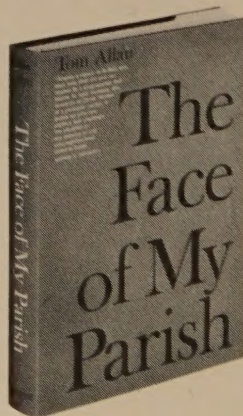
When the laymen are enlisted in serious missionary endeavor for the cause of Christ in their own community, their first discovery is their own lack of preparation for the task. Therefore, the first need is a program of adult education, which becomes the primary enterprise in the parish program. The payoff, if this can be called that, is when teams of laymen become willing to initiate the same kind of project in other parishes.

Tom Allan was led through his experience to a rediscovery of where the parish fits in a dynamic theology of the Church as Church. Here is the safeguard, as he sees it, between a pietistic or moralistic individualism, on the one hand, and an ecclesiastical collectivism on the other. Here also is the best defense the organized Church can find against a clericalism which is as dangerous to Protestantism as it is to Rome.

According to Tom Allan, an effective lay apostolate must be based on a vital personal faith and be worked out in a dynamic corporate life. Then congregational group life can result in a knowledge of Christian discipleship, a restoration of a sense of parish community, and the transformation of the Church into a missionary agency.

In some ways Tom Allan seems to stand in Scotland for the same kind of community approach which Ernest Southcott has developed in the Church of England. While the relationship of an established Church to its community make conditions somewhat different from what we know in the United States, there is a great deal to be learned from the experience of both Allan and Southcott. This reviewer is sure that many parish groups can use with profit *The Face of My Parish*.

(The Rev.) Charles D. Kean
Church of the Epiphany
Washington, D.C.



ITEMS

July 21 to August 1, featuring George B. Ammon, Donald P. Ely, William S. Hockman, John W. Bachman, Charles H. Schmitz, and others. Inquiries about either conference should be directed to the University.

Seabury Press public relations program • New Camps and Conferences Manual • Five Indiana Institutes

WITHIN the past few months, The Seabury Press has embarked upon an expanded program of public relations with the purpose of strengthening relations between the Church and its official publishing house. The emphasis in this program has been twofold: one, to try to learn from the country as a whole how the Press can better serve the Church; and two, to bring to the Church an understanding of publishing as a means of evangelistic endeavor.

To this end, the Rev. Stephen C. V. Bowman, public relations officer of the Press, and the Rev. William H. Crawford, Jr., tradebook editor, have been meeting with Church leaders and Church people throughout the country. Since the first of the year, either Mr. Bowman or Mr. Crawford has attended diocesan conventions in Florida, Oklahoma, Arkansas, Texas, West Texas, Dallas, and Louisiana. They have visited seminaries in the southwest and midwest and have spoken at conferences in various diocesan centers.

These departments of the Press would welcome further opportunities to attend conventions, conferences, or any other meetings where it is felt that the presence of a representative from the Church's official publishing house might be of value. Every effort will be made to send a representative.

In order to help the Press serve the clergy and laity, a questionnaire has been prepared and circulated at these meetings and elsewhere. It is hoped that the answers, when evaluated, will provide the Press with facts for future planning and will enable it to be of the greatest possible service to the entire Church.

A MANUAL FOR CAMPS AND CONFERENCES has been published by the National Council's Unit on Camps and Conferences. It is based on the research and suggestions of leaders in this field both in our Church and also in other church and agency groups, including the American Camping Association. The manual

states the philosophy underlying modern camping and discusses the various tasks with which camp leaders must deal. Questions of Christian education and behavior problems are presented, and designs formulated to deal with them. Patterns and procedure guides for various age-level groups in the areas of programming, leadership, administration, and campsite evaluation and development are included. The Manual is loose-leaf and sells for \$2.25 per copy (five copies for \$10.00; ten copies for \$17.50; ring binders \$9.00 per copy). Order from the National Council, 281 Fourth Ave., New York 10, N.Y. Make remittances payable to H. M. Addinsell, Treasurer.

FIVE MORE Institutes for Adult Religious Education, sponsored jointly by Indiana University and the Department of Christian Education, are announced for the balance of 1958. Three institutes will be held at Bloomington, Ind.: April 20-25, July 20-25, and October 5-10. Applications should be sent to Dr. John McKinley, at Indiana University, Bloomington, Ind. Province VIII is sponsoring an institute April 27-May 2 at Hood Canal, Wash.; applications should be mailed to the Rev. Canon Rudolf Devik, Diocese of Olympia, 1551 Tenth Ave. No., Seattle 2, Wash. The fifth institute will be held November 9-14 at Baytown, Tex.; write Miss Martha Pray, Diocese of Texas, 520 San Jacinto St., Houston 2, Tex.

THE ANNUAL summer Institute of Religious Education will be held at Syracuse University, Syracuse, N.Y., for three weeks, June 30 to July 18. It is open to those who do not have college degrees as well as to college graduates. The faculty includes the Rev. Randolph Crump Miller of the Yale Divinity School and Dr. Campbell Wyckoff of Princeton Theological Seminary. There will also be an Audio-Visual Workshop at Syracuse University, from

THERE ARE 423 Episcopal day schools in the continental United States; 300 of this number are parish schools. There are 98 preparatory schools, 36 for girls, 62 for boys. Classified gradewise, 102 schools accommodate preschool children only; 27 serve primary grades. There are 91 elementary schools, 97 for junior-high, and 86 for senior-high grades. Twenty schools are fully graded. In the overseas missionary districts there are an additional 215 schools.

MANY AN ADULT has fond memories of an attic trunk where his mother kept old clothes and trinkets for her children's play. Many church school teachers need such a treasure chest for creative work in their classrooms. An appeal in the church bulletin will produce requested items: flannel and felt (which can be dyed) for flannelboards, spools to be made into toys, etc. Armilda B. Keiser describes how children can decorate such a box to keep in their own room in *Here's How and When* (Friendship Press, \$1.50, page 12).

ANNUAL REPORTS to diocesan conventions in the form of skits or informal dramatizations seem to be quite the thing these days. The latest department of Christian education to choose this form of report was Oklahoma. Leading "players" were the Rev. William I. Cool, Jr., department chairman, and Miss Lynette Giesecke, new adviser in Christian education whom Mr. Cool introduced to the diocese. The Department exhibited creative work from parishes and missions and displayed recommended courses, issues of FINDINGS, and materials from the Seabury Press.

THE Training Program for Parish Assistants in Christian Education (see FINDINGS, March, 1958) will meet at the Bishop Donegan Conference Center at Tuxedo Park, N.Y. The dates are June 10 to August 28. Inquiries should be addressed to Dr. Johanna K. Mott, 28 Havemeyer Place, Greenwich, Conn.

Sight and Sound

Three Social Conflict Films and How to Use Them

Young people everywhere are conscious that one of the major conflicts of our society centers in the world of their relationships. And the responsibility for this is not entirely or even largely their own. News stories and photographs make it abundantly clear that in Little Rock it was the adult world which actually was in turmoil and that the boys and girls, acting as unwilling seconds, were fighting the adults' duel.

It must be clear to us all that if the Church is to be wholly relevant to the life of teenagers, we must face with the young people the reality of the conflict and give them our help and understanding. For this purpose there are several important motion pictures which may be useful, either in church school classes, fellowships, or clubs. They may be used to promote discussion, sharpen issues, or even to stir a little deeper into the layers of prejudice and emotional conflicts which may be covered by clichés or by only a thin veneer of tolerance.

The Broken Mask

The most conventional of the three films discussed in this review is *The Broken Mask*, which is produced for the Joint Commission on Missionary Education by Paul Hurd, Inc. *The Broken Mask* tells the story of two college students who come to grips with the man-made barriers of prejudice against the color of a man's skin. Through their experiences they come to realize that living together harmoniously is a two-way street—a challenge to each one to recognize and assume his full share of responsibility.

The young men meet at a summer camp. Paul is openly antagonistic to George, a young Negro, until he comes to recognize him as an intelligent fellow being with ideals very similar to his own. Back home, as George enrolls in Paul's university and is invited to his church, even Paul's girl friend is critical. How does Paul meet the crisis that threatens to split the church? Does his pastor support his stand? *The Broken Mask* gains impact because of the simple realism of the story and because

of the better-than-average direction and editing.

Two Art Films

Two other motion pictures which might be considered are *Boundary Lines* and *Picture in Your Mind*, both produced by Julien Bryan for the International Film Foundation. The writer and artist was Philip Staff and the music was composed by Gene Forrell.

These are essentially art films, as opposed to educational or entertainment films. This may be a new concept for some readers, and the distinction is difficult to define. An art film reflects the attitude of the film maker. He uses motion pictures as a means of expressing himself creatively. As a painter uses his canvases to comment on life, so these film makers use motion pictures. It happens, furthermore, that in *Boundary Lines* and *Picture in Your Mind* the image on the screen is not "real" but painted. In photographing the film, a camera was used to explore specially created paintings. Motion is produced by the mobility of the camera, by laboratory techniques, and by alterations in the paintings themselves.

There is nothing restful about these films, just as there is nothing restful about their story material. Therefore the film technique needs to be explained in advance of exhibition if it is not to overshadow the message.

Boundary Lines

Both films are pleas for greater understanding and are protests against ignorance and prejudice. But they differ, too. *Boundary Lines* is a rational argument based on the concept of a line. A line, the film says, is an idea, and boundary lines between people are also just ideas. But these ideas may be potentially destructive as well as constructive. When gangs begin block warfare, adults may excuse them by saying, "Boys will be boys." But the same lines which separate the boys into gangs rather than draw them into a unity operate among adults and among nations. The film proceeds with fierceness to a protest against war in the atomic age.

One may object to the threatening attitude expressed by the film maker toward his audience. We are frightened into tearing down the boundary lines

in our own lives because of their hideous character as revealed in the film. Outside of a Christian point of reference, perhaps this is the best that the producer could say. But fear and the knowledge of certain destruction have not prevented men before from doing evil.

Beginning where this film leaves us, a discussion group may find many avenues opened for further exploration and discussion.

Picture in Your Mind

Picture in Your Mind develops an argument which will bear up under rational examination, but for a number of reasons this is not predominately a rational film. It is symbolic, and the images often come from the collective unconscious of mankind or are threatening or alarming in some other way. In superb fashion both the Biblical story of creation and the scientists' story are told. The individual's story of creation within the womb and during infancy is seen as a recapitulation of man's struggle and moral failure.

Again, how close this film comes to expressing the depths of Christian theology! Yet it needs fuller interpretation. The Garden of Eden story, for instance, is not told in the film with the same understanding we would give it. But the film does give a Christian group the basis for a deeper probing in its understanding of the Fall and the relevance of Christian doctrine to the crisis of our times.

The value of this film in Christian education lies in its unconscious material. Viewers of this film frequently react violently to these threatening or alarming images. Whole sequences are forgotten by individuals ten minutes after viewing the film, so uncomfortable has the material been. But is it not on this subconscious level, and not entirely or essentially in the conscious reason, that prejudice has its roots? And if we are to get at those roots, must we not do some probing? *The Broken Mask* affords emotionally satisfying experience at the end, but can we be so reassuring? Fine film that it is, *The Broken Mask* does not have the potential for a real change of attitudes as does *Picture in Your Mind*.

It is obvious that *Picture in Your Mind* is not a "program" film to be squeezed into an evening of potluck supper and a game of volleyball with a visiting Y.P.F. Its uniqueness is its power to uncover hidden areas of our personalities. It would be wrong to exhibit this film without careful preparation and without skillfully conducted development through group methods following the exhibition. But given these conditions, *Picture in Your Mind* may be a powerful tool in the hand of Christian leadership.

—JOHN G. HARRELL